power was a stanch support, but that in the end a firm moral foundation would likewise be needed in the hearts of hundreds of thousands in Europe, who would bless the man that should restore to them the institution which was the visible sign of their hopes for eternity. This desirable affection and approbation Bonaparte meant from the outset to secure. Had the scoffer, the worshiper of science, the would-be Mohammedan prophet, himself experienced a change of heart? Perhaps. Responsibility often breaks down indifference. This policy of tolerance was well understood to be an interim measure, to be succeeded by a permanent settlement satisfactory to all the faithful. Furthermore, the ban having been removed from the exiled royalists as well, a number of emigrants had likewise returned: these and their clergy soon conceived the idea that Bonaparte was preparing a restoration of the monarchy, and would consider propositions for reestablishing the close alliance of church and state, the identity almost, which had been the one outstanding feature of French absolutism. For this reason the insurrectionary West made overtures to the First Consul, and emissaries were passed through the lines, admitted to an audience, and permitted to state their case. Bonaparte gave heed and attention. Andign6 proved exacting and impossible, Hyde was smooth and uncertain; it was only later that in Bernier, a simple village priest, he found a man to his liking, shrewd and scheming, but reasonable and efficient. He soon became an important agent in resolving the knotty problem of restoring the West to French nationality. Hitherto the rebels of lower Normandy and Brittany had followed either the resident nobility, of whom Andign6 and Frott6 were types, or peasant reactionaries like Georges Cadoudal, bold, desperate, irreconcilable men who demanded either